THE LIBERTY OF BRITONS, &c.

THE NOBLEST MOTIVE TO *LOYALTY* and *COURAGE*.

Addreſs'd to the FRIENDS and ENEMIES of the PRESENT CONSTITUTION.

Loyalty to a TYRANT *is Treaſon againſt the* PEOPLE. ANON.

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THE LIBERTY OF *BRITONS*, THE *Nobleſt Motive* to *Loyalty* and *Courage.*

IF the *French* have really had a deſign of invading *Great Britain*, which nobody (however unconverſant with publick affairs) can reaſonably doubt, ſince the evidence of this fact has been ſo plain, as to alarm the thinking part of the whole nation, with thoſe apprehenſions, which are apt to ariſe in the mind at the

very idea of a civil war in the midſt of our country, ſupported by this common diſturber of the peace of *Europe*, in order to make a laſt effort to cruſh the power that has always been a check to their ambition. If the Court of *France*, I ſay, has really had a deſign of laying waſte this happy country, and over-ſpreading it with devaſtation and blood, it is natural to ſuppoſe, that the apparent change in their meaſures, is only a feint to put us off our guard, and to remove, for a time thoſe apprehenſions, which are neceſſary to make us attend to the defence of our liberty, our property and our honour, the ineſtimable bleſſings we enjoy in conſequence of our being a free people. They may imagine, that by deferring a little their deſigns, the troops we have received to protect us in the enjoyment of theſe bleſſings, will become in our opinion an inſupportable burden, and make us more ready to join in their deteſted meaſures; they may imagine, that by firſt attacking hs majeſty's hereditary dominions in *Germany*, and thereby engaging us to defend them, they may break that unanimity that can only baffle their views; and that by engaging his majeſty to ſupport his rights in perſon, they may find in his abſence,

abſence, the throne of *Great-Britain* more open, and more eaſy to be mounted by a pretender; and in ſhort, that by the power of gold, and the dark and ſubtil artifices in which they muſt be allowed to be extremely expert, they may render us ſo drunk with diſcord, as to forget the bleſſings we enjoy, while we ourſelves without thought overturn our liberty, and lock on our fetters, by running into their ſnares.

We now ſee a declaration of war, in which they pretend to juſtify their proceedings; but notwithſtanding that poliſh by which they as uſual attempt to ſmooth and brighten their deſigns, the ruſt ſtill appears. Our interrupting them in their attempts to aſſiſt *Spain* againſt us, is made the pretence for a war with us, and our oppoſing them in the very inſtances in which they have broke their treaties with us, with admirable artifice is made a breach of treaties on our ſide; a notable piece of ſophiſtry truly! His majeſty, when in *Germany*, SEEM'D to *liſten* to their reaſons, and therefore they may do what they pleaſe; he promiſed not to interrupt the allies of *France* in obtaining their rights, and therefore our defending

one, whom both they and we have ſolemnly engaged to defend in the poſſeſſion of hers, is a breach of faith; what ſtrange reaſoning? what monſtrous abſurdities? And indeed how infamous muſt that war be to them, how unnatural and inhuman, that has no better pretences for ſpreading devaſtation and horror, for ruining millions, and covering the earth with blood. But it is no leſs glorious to us than infamous to them, for happy is the cauſe that can only be cenſured for its juſtice. But let us turn our thoughts to this threatned invaſion.

It is impoſſible that a free-born *Engliſhman* ſhould be under the apprehenſion of ſeeing his country invaded by a nation of ſlaves, without feeling all that generous fire, all the native love of that liberty, ariſing in his boſom, which he has cheriſhed as his moſt darling privilege, without feeling the ſtruggle of indignant rage, and every noble paſſion that can expand the heart of the honeſt man and the patriot; for in the cauſe of freedom every *Briton* muſt be a patriot, ſince every motive of religion, of intereſt, of pleaſure, of a regard for his offſpring, and in ſhort every publick and private virtue, every conſi-

deration

deration of ſelf-advantage, muſt ſtrongly bind him to his country.

Is there then a Briton that can diveſt himſelf at once of every laudible ſentiment? Is there a Briton ſo loſt to reaſon and good ſenſe, as to embrace a religion oppoſite to both? A Briton that can ſhut his heart againſt the ſocial duties; againſt the kindly impulſes of friendſhip; the tender feelings that moſt ſenſibly affect the ſoul; the tie of thoſe dear relations, his children, his helpleſs children, his wife, his family? Is there a Briton, who however vicious in other reſpects, however void of the nobler glow of public affection, can be ſo entirely deaf to the voice of nature, as to think any private conſideration, any ſordid view of avarice or ambition, can counterballance the loſs of his invaluable privileges, or be even to himſelf, a reward proportionable to the ſacrifice of ſelling his birth-right, his liberty, his country? If there is a Briton of this character, let the wretch bluſh, and deny his Country: let him be contented to be any thing but an Engliſhman-a name that muſt give the lie to his heart——a name that muſt aggravate his folly, his treachery, his madneſs. Me-

thinks the very *name* of BRITON has liberty in the ſound; nor can any one be worthy of this glorious title, that can heſitate a moment, whether he ſhould live like a ſlave, or die with his country. A ſlave! curſe on the hateful epithet! let the ſoul that is ſo mean and daſtardly, as to prefer the perpetual death of ſlavery to dying with honour, hug himſelf in his chains, and unenvied enjoy at leiſure, the ſecret ſcourges of his own reflections; the more inſupportable fetters that hang upon his mind.

Every man in this land of freedom, has an opportunity of ſeeing through the thin diſguiſes, the trifling arguments which are brought to enſlave mankind. Can a Briton then hear of the pretended rights of government, independant of the vote of the people, without a juſt deteſtation and contempt? no, we muſt regard the enſlaving notions of divine and hereditary claims, (only contrived to ſupport the reign of tyranny, and give a ſanction to unhallow'd power,) as an inſult on our privileges, and equally an affront to mankind in general, to reaſon, and common ſenſe.

Man

Man is born free; liberty, like the univerſal gifts of nature, the common bleſſings of light and air, was deſigned for all mankind. Nature has made no kings; we ſee no infants form'd of ſuperior clay; none of a nobler and more godlike appearance, to repreſent the Deity they are to perſonate on earth: no, ſhe has form'd the whole ſpecies upon a level, while the ſame need of the little tender offices of humanity and parental affection, which are conſpicuons thro' all her works, loudly proclaim, that the dependance is mutual, and reciprocal in all. From whence then can ſpring this indefeaſible, this divine *right* of ruling over us? this mad pretence of rendering tyranny ſacred? if it has no foundation in nature, it can be no grant from heaven; for the voice of nature is the voice of God——from whence, but from a luſt of power, an avarice of reigning, an inſatiate thirſt of deſpotick ſway; and, in ſhort, from thoſe curſed principles, which prompt the ambitious impiouſly to profane the name of the moſt high, to ſanctify an uſurpation of the rights of the people, to juſtify that worſt of treaſons a conſpi-

racy againſt the nobleſt privileges of community.

Since all mankind are naturally upon a level, and thro' the whole order of man all equally dependant, all equally free; ſince none has a right to aſſume a power over another, without it is given him; the nobleſt, moſt juſt and only indiſputable foundation of *government*, muſt be the choice of the *governed*. And as laws, with the ſanction of rewards and penalties, are abſolutely neceſſary to preſerve the mutual harmony, order and happineſs of a large body of men of various fortunes, intereſts and purſuits, ſo that body has an undoubted right to make their own laws, to fix upon a conſtitution of government, and to inveſt it in the hands of ſuch perſon or perſons, as are moſt likely to ſecure to them thoſe benefits, for the enjoyment of which they ſubmit to be govern'd. By this means, their liberty, their property, and all the bleſſings of life are preſerved, while all they loſe, is the power of doing ill; of acting inconſiſtently with the good of the community, of which every individual is a part. But when the perſon on whom this important truſt is repoſed, becomes giddy

giddy with power, and elated with that ſupreme authority inveſted in his hands, deſpiſes the people, and breaks his part of the obligation, which was the condition of his reigning, on the one hand; and the condition of ſubjection, on the part of the people, on the other; the bond of allegiance muſt of courſe be diſſolved, ſince the very end of government, the univerſal happineſs, is overturn'd. This is a dictate of nature, perfectly conſiſtent with equity, and abſolutely neceſſary to preſerve the bleſſings of liberty, property, the publick tranquillity, the regular execution of laws, and the very exiſtance of a free community. On this baſis was the glorious revolution founded, as well as thoſe acts, which for ever exclude the preſent enemy of our conſtitution, from mounting the throne. As to any hereditary right of governing, it is a pretence too trifling, to be of any weight with a perſon of the leaſt degree of underſtanding, except he is blinded by the prejudices of a party; ſince it is evident, that a claim of this kind, could only be conſtituted by the choice of the people, from a ſuppoſition of its being in general, a method highly expedient to preſerve the publick peace; but when by this ſucceſſion's

ceſſion's taking place, it would be attended with as bad or worſe conſequences, than thoſe it was deſign'd to prevent; they muſt have the ſame right to diſpenſe with this law, as they had to make it at firſt. Thus the happineſs of a nation, being of greater moment than that of any individual; if a ſucceſſor be an ideot, a perſon too notoriouſly vicious to be judged capable of being bound by oaths, and the moſt ſolemn engagements; or be known to entertain principles inconſiſtent with the happineſs of the people; if he is in ſtrict alliance with the profeſſed enemies of the conſtitution, by which that conſtitution is in danger of being ſubverted; or is excluded from the throne by any expreſs laws, notwithſtanding his being the ſon of a king, he is utterly unqualified for government, and has no better a claim for exerciſing dominion than the meaneſt peaſant; nor can he attempt to ſeize the ſceptre without the conſent of the people, without being regarded as an invader of their deareſt privileges, and without meriting their higheſt reſentment; for notwithſtanding what he or others may allege in vindication of his reigning in right of his father, or whatever pity ſome may poſſibly have for him, it will always

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be conſider'd by a free people, that the happineſs of a million, is a million times of more value than that of a ſingle perſon.

This is the happy conſtitution of *England*; a conſtitution founded in the very nature of ſociety; a conſtitution capable of anſwering all the ends of government; and of ſecuring for ever our native invaluable privileges. This is the liberty of Britons, the glorious liberty tranſmitted to us by our fore-fathers. Our laws are made by our repreſentatives; our property is ſecured beyond the reach of villainy and lawleſs power; which even the king himſelf cannot invade. He has the honour of reigning over a brave and FREE people; and we the unſpeakable happineſs of enjoying at the ſame time, the uninterrupted poſſeſſion of all our religious and civil rights.—But, while bleſs'd with theſe glorious privileges, to be threatned with an invaſion by one who in defiance of our natural and eſſential advantages as men, and Britons, pretends a divine and hereditary right to rule over us; a right to abrogate our laws, to ſubvert the very conſtitution of our government, and to diſpenſe with our allegiance to a prince who reigns by the unanimous

voice

voice of the whole people?——Can a Briton bear to be inſulted by ſuch monſtrous, ſuch deteſted claims; claims that are built on the very ſuppoſition of our being ſlaves; claims that ſtrike at the very vitals of *Engliſh* liberty?

After we have ſhaken off our fetters, nobly aſſerted our power, and long ago extricated ourſelves from the bondage of ſubmitting to the enſlaving principles of the *Stuarts*, do they preſume to re-animate their expiring cauſe, and at this diſtance of time, collect all their venom in a pretended right of *entailing* ſlavery? Do they think we have yet forgot our expiring religion, our ſinking liberties, our bleeding honour, drooping under the diſgraces of a weak and puſilanimous adminiſtration? Strange infatuation! to think, by reſuming their ridiculous exploded pretenſions, to tempt us to enter again into a ſituation, from which we rejoice at the thought of our having been long deliver'd. Can there be a greater abſurdity for the ſame family, to think of re-mounting the throne by thoſe very meaſures, for which they were juſtly deprived of it? Are we then ſunk ſo low in their eſteem, as to be thought intirely loſt to the good ſenſe of

our

our anceſtors; ſuch very fools, as not to ſee thro' their weak and idle attempts to enſlave us? Shall a perſon arriving to years of diſcretion, have the liberty of examining the conduct of his guardian, and chuſing a new one; and ſhall not a nation, in an affair of infinitely greater importance, have the ſame privilege with reſpect to the guardian of her laws? Shall ſmall breaches of truſt be puniſh'd, when one endued with the greateſt truſt that can poſſibly be repoſed in one man, has the privilege of ſubverting with impunity the conſtitution he was rais'd to protect? Shall a man becauſe he is exalted to honours, adorn'd with the enſigns of majeſty to render righteous power rever'd, and the laws venerable; ſhall he, ſwell'd with his grandeur, think himſelf ſuperior to the ſacred obligations of equity and truth, render power infamous, invade the civil and religious privileges, which to preſerve inviolate, was the condition of his mounting the throne, and for the obſervance of which he had given the moſt ſolemn oaths? Shall this be the infamous prerogative of the ſovereign, and paſſive-obedience and non-reſiſtance the ſneaking duties of the ſubject? What a glorious advantage to be above thoſe laws

of

of truth and juſtice, to which even the king of kings pays obedience. What an ineſtimable honour to have the free privilege of being a villain, without law, without reſtraint, without puniſhment! It was for this the *James's* and *Charles's* ſtruggled; for this they endeavoured to reign without the friendly aſſiſtance of a parliament; while boldly invading and betraying the rights they had ſworn to protect, they and their paraſites loudly proclaim'd, that a king was accountable to God alone, and like the majeſty of heaven, above being anſwerable to man; that he alone as God's vicegerent on earth, had a right to make laws, and he alone above the obſervance of them; that it was his to rule, and ours to obey. What doctrines could hell itſelf invent more big with tyranny, and more adapted to introduce all the horrors of an arbitrary deſpotick government? What doctrines more deſtructive of liberty, more ſhocking to the boſom that feels the generous glow of freedom?

When a prince is thus bloated with power, he is too apt to look down on his ſubjects with contempt, to conſider them as only made to ſwell his grandeur, and

to trample upon them as creatures of an inferior ſpecies, of no other uſe than to miniſter to his pride and and ambition; for as Mr. *Addiſon* ſays*, " Arbitary po-
" wer naturally tends to make a man a bad
" ſovereign, who might poſſibly be a good
" one, had he been inveſted with an
" authority limited and circumſcribed by
" laws. None can doubt of this tendency
" in arbitary power, who conſiders, that
" it fills the mind of man with great and
" unreaſonable conceits of himſelf, ex-
" tinguiſhes in him the principle of fear,
" which is one of the greateſt motives to
" all duties; and creates an ambition of
" magnifying himſelf, by the exertion of
" ſuch a power in all its inſtances. So
" great is the danger, that when a ſove-
" reign *can* do what he *will*, he *will* do
" what he *can*". Strange infatuation! That a monarch ſhould fancy his glory to conſiſt in a lawleſs power of doing ill, when the nobleſt dignity of human nature, is the being a more extenſive bleſſing to ſociety. A king then only acts like a God, when inſtead of aſſuming an unlimited power, and pretending to be ſuperior to all law, he makes the laws the rule of his actions, when he ſtudies to deſerve the

* Free-Holder, page 58.

exalted

exalted character of the father of his people; when he puniſhes and rewards with impartiality, and like the ſun ſpreads life, and joy, and happineſs around him. It is this that gives honour and dignity to the crown, and encircles the wearer with the moſt reſplendent glory; while with the higheſt ſatisfaction he reflects, that it is a greater honour to reign over the hearts of ten free-men, than to rule over the perſons of a thouſand ſlaves. To rebel againſt ſuch a king is ingratitude, treaſon, perjury and madneſs, and not to defend him againſt the invader of our religion and liberties, is to throw away all that is worth living for, to trample upon our laws, and to betray ourſelves, our poſterity, our friends, our country to eternal infamy.

In the laſt reign of the male line of the *Stuarts*, we have ſeen an inundation of prieſts pouring in upon us, a torrent of reverend tyrants ready to bear down our religion before them; a ſwarm of thoſe ſacred murderers that have laid waſte the earth, who with demure and ſanctified brow, and with double tyranny rule over reaſon and conſcience, throw about anathema's, and damn, and ſtab, and plunder for the ſake of the church.

Theſe

Theſe, my countrymen, are the enemies we have been delivered from, theſe the wretches who now threaten to invade us, the remains of a family who have endeavoured in vain to enſlave our anceſtors; they come headed by a young pretender, nurſed at *Rome*, the imperial city of religious ſlavery, who after the example of his grandfather, and perhaps with equal truth, pretends to have been educated a proteſtant. A low artifice to deceive the unthinking vulgar! a trifling pretence to evade that law, which excludes a catholic from ſitting on the throne of *Great-Britain*! But can it be ſuppoſed with the leaſt appearance of probability, that his father, a rigid bigotted papiſt, ſhould calmly reſolve upon his own and his ſon's damnation, by educating him in a religion out of the pale of the church; a ſtate in which, according to the principles of his faith, there is not the leaſt diſtant hope of mercy? What muſt the ſon think of ſuch a monſtrous piece of irreligion? What muſt he think of his father, at finding him appoint teachers to inſtruct him in what he himſelf did not believe? Inſtructors to diſcover the abſurdity of what his family, and all that were dear to him, paid the moſt humble reverence. That

his patron the pope, whom his father thought poſſeſs'd of unlimited power, and like a God able to forgive ſins, and to diſpenſe eternal happineſs or miſery, was only a reverend cheat, and his admired infallibility, an impudent impoſition on the publick, and as extravangtly ridiculous, as the idle pretenſions of a *High German* doctor. And in ſhort, that his father, notwithſtanding a pope's being his godfather, notwithſtanding his obligations to his holineſs, notwithſtanding his own character for piety, ſhould appoint men to teach him, what he himſelf, as well as every man he ſaw, would tell him he muſt be damn'd for believing. Theſe reflections muſt naturally ariſe in every man's mind, at the firſt mention of this pretender's being educated in the principles of our religion. The abſurdity of ſuch a ſuppoſition appears at firſt ſight, but however improbable the fact itſelf may appear, there is no difficulty at all in aſſerting a falſhood to be true, eſpecially when it is to clear the way to a crown. A lie that is at worſt but venal, and which the catholic church can eaſily pardon. But can we *Britons* bear to be practiſed upon in this manner? can we bear to be play'd with, to be fool'd with ſuch low ſtale artifices,

tifices, when our religion, our liberties, our all is at ſtake? No, we are not ſo fond of contradictions; we pride ourſelves in our reaſon, and freely indulge the pleaſure of diſtinguiſhing truth from falſhood.

But let us take abſurdity for truth; and a confident aſſertion for the cleareſt evidence; let us for once, I ſay, ſuppoſe him really a proteſtant, is not the prince who now fills the throne the ſame? have not we in defence of our liberties, taken every meaſure to exclude that branch from the leaſt hopes of ever regaining the crown, by fixing the ſucceſſion in another line; and to ſay nothing of the reaſons there are for believing his father, and conſequently he himſelf, to be of a race very different from that of the *Stuarts*, are not the avow'd principles of his party, which directly ſtrike at the very foundation of our moſt happy conſtitution of government; the notions by which he claims an abſolute right to rule over us, independent of the conſent of the people, (who muſt always be the beſt judges of their own happineſs, and which they ought to have the neutral privilege of conſulting in an affair of ſuch importance,) as well as the avow'd maxims of deſpotic power,

thoſe favourite principles, which had like to have proved the deſtruction of this nation, and which indeed proved the bane of that family, from which he pretends to be deſcended; principles which muſt have been ſtrengthned and confirmed by his living in the courts of the moſt arbitary princes. Suppoſing, I ſay, that he is really a proteſtant, muſt not theſe conſiderations have ſuch weight with every true *Briton*, as to make him chuſe to hazard all that is dear, rather than ever ſee him ſeated on the throne? But when we reflect, that his pretence of being a proteſtant, is only an artifice to ſmooth his way to the crown, when we reflect that he is ſupported by a nation, whoſe very trade is a curſe to us; by a prince, who ought to be regarded as the common enemy of *Europe*; a prince renowned for perfidy and breach of faith; a prince who not content with enſlaving his own country, has extended his views, and endeavoured to enſlave every ſurrounding nation; a prince to whom this young pretender is under greater obligations than he will ever be able to repay; muſt not every man be ſhocked at the thought of becoming the *ſlave* of a *ſlave?* muſt he not feel for his country; muſt he not fear, becoming

tributary

tributary to *France*, as the greateſt evil that can befal us?———Fear it did I ſay, no, death will appear a triffle to ſuch miſery; which, while every *Briton* does but think of at a diſtance, *every Briton* will ſtrive to prevent; and while we are unanimous in oppoſing our common enemy, what can we fear? providence as well as truth and juſtice will be on our ſide, while we make another glorious ſtruggle for the preſervation of the deareſt bleſſings of heaven our religion, our liberty, our honour; bleſſings that can neither be purchaſed, nor preſerved at too dear a rate. Every *Briton* muſt be ſenſible of the dreadful conſequences of loſing theſe ineſtimable privileges, nor will the miſeries and devaſtations of war, prevent him from hazarding his life and fortune in defence of his country. The reflection, that tho' I am born free, my ſon may be born a ſlave will ſtick cloſe to the heart, and animate the coldeſt boſom, with zeal for the common cauſe; and while the miſeries that might fall upon our friends, call for the private tear, the heart will ſwell with rage, the coward forget his fears, and loſt in theſe kindly paſſions, he will feel a bravery, little inferior to that which ſwells the more heroick ſoul of the patriot.

We

We are now, my fellow-country-men, at a criſis that will determine, whether liberty or ſlavery muſt be the fate of *Great-Britain*: an important criſis, on which our *all* depends. It is not here material whether the diſputes carried on for a long time, for and againſt the court, are of ſuch a nature, as to have deſerved the attention that has been fixed upon them. That Liberty of which we have been ſo extremely tender, as to be alarmed when we imagin'd it but ſlightly invaded, now calls upon us to exert ourſelves; and to ſhew by our actions, whether we will be freemen or ſlaves. Our fortunes, our property, our lives, and what ought to be dearer ſtill, our religion is at ſtake; can we then heſitate a moment how to act? ſhall we who have ſtruggled when we fancied the ballance wavering, now kick up the ſcale, overturn all that is valuable, and involve our ſelves, our friends, our country, our poſterity, in one common ruin? No, the very zeal we have ſhewn againſt the meaſures taken by the government, is now the ſtrongeſt reaſon for our joining with it. Let the very name of parties now be forgot; while uniting under the common appellation of *Britons*, we

all

all join in the cauſe of *Britiſh* liberty. Let us conſider ourſelves as the ſons of freedom; the ſons of thoſe who have preſerved this ineſtimable treaſure, our happy conſtitution, at the hazard of their lives and fortunes: and ſome of us the ſons of thoſe who have nobly preferr'd death to ſlavery, and had the honour of dying in defence of their country.

It is with the extremeſt pleaſure, that every friend of the community muſt behold the zeal for our native freedom, which every where appears conſpicuous. Never perhaps was ſeen before, ſo great an unanimity, ſo univerſal a deteſtation of the common enemy. The whole nation ſeem animated but with one ſoul, the ſoul of liberty, which beams in every countenance, and which will break out, if ever there ſhould be occaſion, with awful terror on our enemies; blaſt all their wicked deſigns, and juſtly involve them in the ruin they have prepared for us. Mean while our domeſtic foes, who for the honour of human nature in general, and of our own country in particular, it is to be hoped are but very few, ſculk into corners, and hide their heads, as if aſham'd of their dark, their infa-

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mous views. And indeed that baſtard to his country, who void of that natural inſtinct, which prompts us to wiſh well to the land of our nativity, can be brib'd to break the moſt ſolemn oaths, and for a ſordid conſideration, be content to ſell the conſtitution under which he has been protected in the enjoyment of his property, ſhould bluſh to look an honeſt man in the face; for every ſuch countenance muſt be a ſevere reproach upon his infamous conduct.

However we now ſee that patriotiſm, (that Godlike virtue which wide expands the generous ſoul,) is more than a name, ſince this heroick paſſion is now ready to exerts its full force, and it is not to be doubted, if ever there ſhould be occaſion for it, but we ſhould ſee a zeal for liberty, and a love of our country, as great as that which ever ſwell'd the generous heart of a *Roman* or *Spartan*. Mean while let us refer our cauſe, to the only arbiter of the fate of nations, the perfect judge of truth and equity, the ſoul of nature, the giver of liberty, and friend of mankind; while both king and people with upright hearts, addreſs him in ſome ſuch language as this.

O thou God of battels! give ſtrength to our arms, wiſdom to our councils, that our courage and conduct may baffle the attempts of all thoſe who endeavour to enſlave us. Think not of our luxury and corruption; our numberleſs publick and private vices; but remember it is in defence of the bleſſings we derive from thee, that we draw our ſwords. We fight not from the ambitious views of extending our dominions by unlawful conqueſt; not for plunder or the luſt of power; but in defence of that religion, we think moſt acceptable to thee; to preſerve the ſacred rights of reaſon and conſcience; to defend our property, our liberty, our laws. In ſo juſt a cauſe our enemies muſt be thine too: render us then firm and intrepid, that our invaders may be trampled in the duſt, *&c.*

A prayer of this kind, at the ſame time that it leads the mind to depend on the aſſiſtance of heaven, muſt inſpire the heart with bravery, animate us with the nobleſt fortitude, and enable us to ſurmount all difficulties in defence of a cauſe in which every bleſſing, civil and ſacred, is engag'd. ſince it recalls to our thoughts the

the beſt reaſons that ever were given for a bloody war. Truth and virtue are on our ſide, our religion and property, our liberty and private happineſs, demand our ſwords; and every *Briton* is oblig'd to exert himſelf to the utmoſt, in order to diſconcert the meaſures of our common enemies; to oppoſe their infamous violence, by a bravery natural to us as *Britons*, or glorioufly to fall in defence of our country and our honour. Our courage and love of liberty is not inferior to that of the antient *Romans*, and however undiſciplin'd the private part of the nation may appear, they can't be a contemptible match for an enemy, who have ſo often been ſubdued by *Britiſh* valour, when we had not half the motives we have now to exert ourſelves. As our cauſe itſelf is ſufficient to make us take up arms, it will be ſufficient to teach us how to make uſe of them. They who fight by compulſion, to ſupport the ſchemes of an ambitious maſter, without intereſt, without a view of private advantage, will appear like feeble women, when oppoſed by our high-wrought valour, inflam'd by every conſideration, that can affect the heart of man, and raiſing us to the fury of lions, while fighting

ing in defence of all that is dear, and worth living for.

The intereſt of his preſent majeſty, is now ſo interwoven with our own, that it is impoſſible they ſhould be ſeparated; we muſt riſe or ſink together; and the unanimity which univerſally ſubſiſts amongſt his ſubjects, ſhews that every body now thinks ſo. To defend him is therefore to defend ourſelves.——But we need not the laudible motives of gratitude, or the tie of oaths, to ſupport him on the throne upon which we have placed him, when every *Briton* in his own happineſs, finds the ſtrongeſt motives for loyalty. If then our liberties are worth ſtruggling for; if we have the hearts as well as the name of *Britons*; if we have the courage of men, the fortitude of our noble anceſtors, we need not be told how we ought to act; we ſhall wait for the enemies to our country, with the bravery of patriots, and if they preſume to land upon our coaſts give them a reception, that ſhall immortalize our names, and fill with terror our moſt diſtant enemies. But if, on the contrary, our unanimity has already made them ſick of their deſign of making this land the

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ſcene of blood, the ſame unanimity, with the heroic bravery of our troops in *Germany*, will let them ſee that we are ſtill able to puniſh their perfidy, and check their inſolence, that we can ſtill humble the pride of a tyrant, and pull down the power that would enſlave us.

F I N I S.